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From one informant was obtained the term a'toiú, said to signify both aunt and uncle, and there was also obtained the term unyunyu, said to signify aunt. No verification could be obtained for either of these terms, which, combined with the fact that they are so at variance with the whole system of relationship, make them both seem very doubtful (Barrett 1929:335 note 16).

The terms that seemed deviant and doubtful in 1909 had become systematic by 1960! Barrett also recorded that the Cayapa equated the paternal cross-cousin with the maternal cross-cousin. In 1960, cross-cousins are equated and parallel-cousins are distinguished. Barrett recorded 'grandfather' as /ancápa/ whereas this writer recorded it as /ápa/. Barrett also used the term, /ancápa/, as meaning 'father-in-law,' which agreed with my recording. Terms used between in-laws are not recorded by Barrett, but I recorded /anca?tála/ as a reciprocal term for the two fathers-in-law. It would appear that the best translation for /anc-/ is 'in-law,' and /-tála/ is glossed as 'together.' Barrett's recording of 'grandfather' as /ancápa/ is an anomoly when compared to/ápa/, since /a/ means 'big' and /ápa/ 'father.' One purpose of marriage for the Cayapa is to have children, and these children make the respective in-laws grandparents

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